

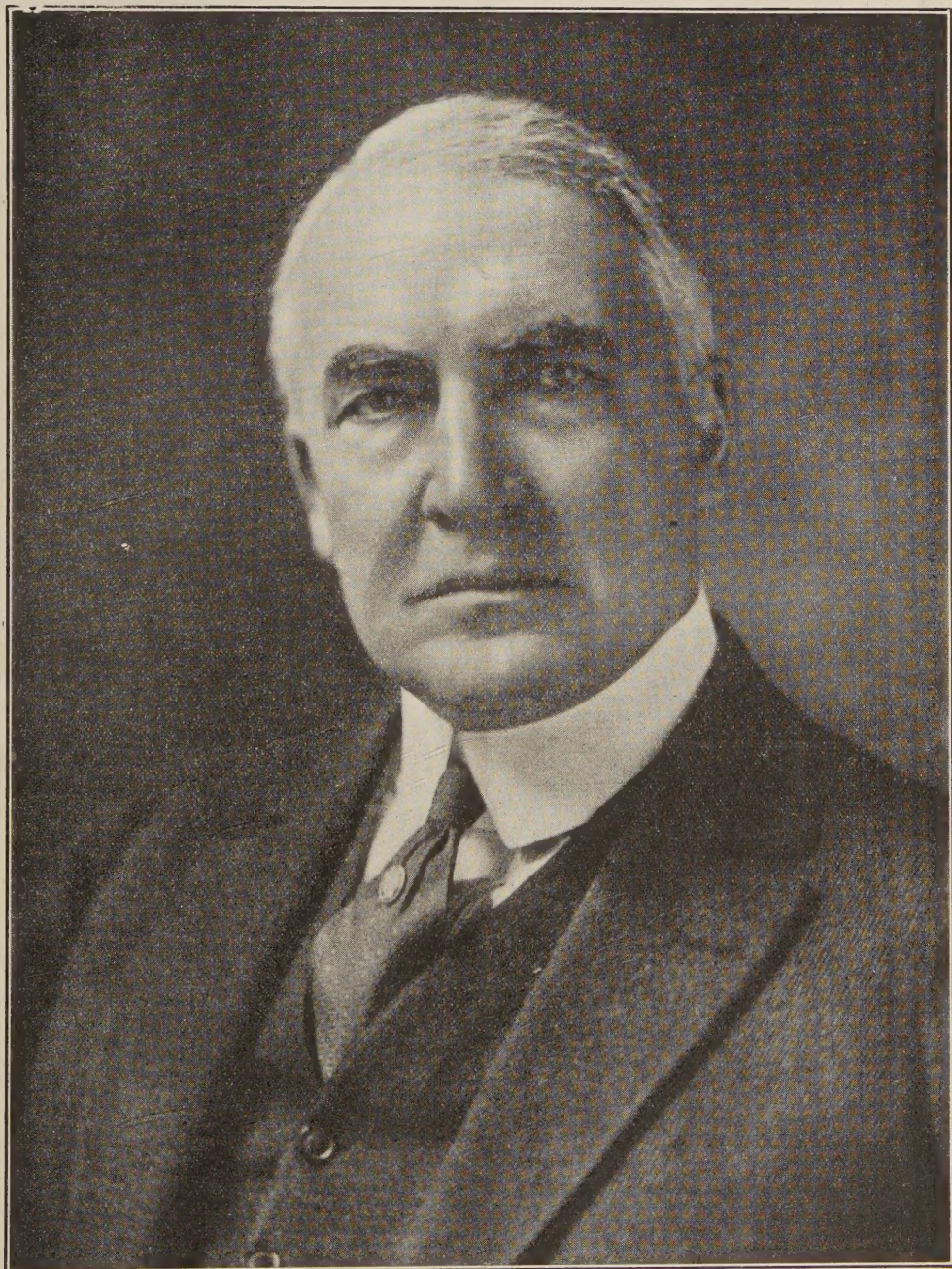
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President Harding, the Bible, and the American Bible Society

A MAN great in his goodness and good in his greatness has gone. His friends and his neighbors, his own nation and the nations of the world, are the richer for his life and the poorer for his death. President Harding will be remembered for what he did and achieved. But he will be remembered especially for what he was.

The American Bible Society would modestly add a tribute especially because of his reliance on God and his Word. On behalf of the Society, General Secretary Haven on August 3d sent Mrs. Harding the following message:

In behalf of the Board of Managers of the American Bible Society I send sincerest sympathy in the irreparable loss that has come to you and to the nation. Your husband and our beloved President stood so courageously for the highest ideals and the sure foundations of the Holy Scriptures, that we deplore his sudden taking away from the leadership this nation so much needs. May every divine comfort be yours.

At this time it seems fitting to recall and record all together five incidents which have been reported in these pages concerning President Harding, giving glimpses of his attitude toward the Bible and the American Bible Society.

The Bible and Two Portraits — President-elect Harding's Inspiration

In the February, 1921, RECORD under the above title we published excerpts from a three-column interview in the *New York Herald*, a part of which we reprint here. Mr. Hill, the interviewer, had noticed in the office of Mr. Harding an engraving of Lincoln, a portrait of Roosevelt, and a much-worn Bible. His host, observing that he had noticed them, said with a smile, but seriously enough:

"I was talking about Cabinet making a little while ago. Here are my inspirations."

He indicated the two portraits upon the wall and the Bible upon his desk.

"In considering men for places in the Cabinet I have done my best to hold them up to Lincoln, to Roosevelt and to the teachings of

the Scriptures. In weighing the fitness of this man and of that I have often asked myself:

"Is he the kind of man that Mr. Lincoln, the great democrat, would have approved? Is he the kind of man who would have met the approval of Colonel Roosevelt, the great American, and is he the kind of man who believes very devoutly in the Bible as the Word of God?"

"There have been some other tests to meet the exigencies of the new times, but don't you think that a Cabinet composed of the quality of American citizens who would have been acceptable to Abraham Lincoln and Theodore Roosevelt and who reasonably meet the manhood test of the Bible is a pretty good conception? That's the kind of Cabinet I hope to have."

"I don't like to talk about religion just for the sake of conversation, but I do believe that we need more of it in our American life, more of it in government, the real spirit of it. I think there should be more of the 'do unto others as you would be done by' spirit of service."

"It might interest you to know that, while I have always been a great reader of the Bible, I have never read it so closely as in the last weeks, when my mind has been bent upon the work I must shortly take up."

Greetings to the New President from the Board of Managers

On March 4, 1921, General Secretary Haven, under the direction of the Board of Managers, sent the following telegram to the new President.

PRESIDENT HARDING,
White House,
Washington, D. C.

The Board of Managers of the American Bible Society send you heartiest greetings as you assume your new and heavy responsibilities. It realizes that you have taken your oath of office upon the one Book which the American Bible Society for more than a century has circulated throughout this great Republic, over whose destinies you are to preside.

We gratefully remember your readiness to speak for us at a meeting held in the interests of the Society in Columbus, Ohio. We know we shall have your sympathy as we go forward with our world-wide task of the translation, publication, and circulation of the Bible. You will have our prayers. We believe it to be your conviction, as it is ours, that the principles of the Holy Scriptures must underlie all the programme of liberty and law throughout this nation and the nations of the earth. It is my privilege in behalf of the Society to assure you of our deepest interest as you face the duties and opportunities that are before you.

The Bible and the Scripture Passage Used by President Harding at His Inauguration

In the February, 1922, RECORD, partially in memory of the birthday of Washington, were published pictures of the Bible used at his inauguration. But a further purpose was served. For the new President had chosen this Bible on which to take his oath of office, thus revealing at the same time his special thought about the Bible he would use, and about his first predecessor. But his thought went further. Instead of placing his hand on the same page as Washington, the contents of which would indicate that it had been then used by chance, it being the fiftieth chapter of Genesis, President Harding had the Bible opened to the sixth chapter of the prophecy of Micah, carefully laid his hand on the eighth verse, and closed his inaugural address with the fine words:

I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in his heaven. With these I am unafraid, and confidently face the future. I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This I plight to God and country.

President and Mrs. Harding Become Life Members of the American Bible Society

Later in the same year, Mrs. Flora J. Nixon, a Life Member and loyal friend of the Bible Society, then in her eighty-sixth year, wrote telling us that she would like to make President Harding a Life Member if he were not one already. This wish was communicated to the

THE WHITE HOUSE Washington

May 2, 1923.

I have your invitation for May tenth and wish to communicate my very earnest thanks to you. As it is not possible for me to accept I wish in this way to express my very genuine interest in the work of the Society. During the many years of its existence it has constantly increased and expanded its usefulness, not merely as an instrument for the furtherance of Christianity, but as a potent force in the cause of civilization itself. Whatever mutations may come in the affairs of men and of human society, the Bible remains the Book of Books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.

WARREN G. HARDING.

President, who graciously responded on December 19, 1921, in the letter reproduced in the May, 1922, issue of the RECORD, saying in part:

I am sorry to be so belated in making a courteous reply to so generous a compliment and bestowal, but I am happy to say that I shall be much pleased to accept. It is a pleasure to be associated with such distinguished company. I am addressing a note of appreciation to Mrs.

Nixon, a copy of which I enclose herewith. I have thought that I should like Mrs. Nixon to know of my appreciation of her thoughtfulness.

Mrs. Nixon immediately expressed her desire "to see the name of the first lady of the land beside that of her honored husband in the list of Life Members of the American Bible Society." To this desire Mrs. Harding sent her cordial response:

It gives me much gratification to accept the Life Membership in the American Bible Society extended to me by the courtesy of Mrs. Nixon. I shall take great pleasure in writing to her personally to express my appreciation.

Hoping the New Year will bring many opportunities to the Society for the great service it performs.

On April 10th at the White House, by a special committee consisting of Secretary of State Charles E. Hughes, one of our senior Vice-Presidents, E. Francis Hyde, one of our most active Vice-Presidents, and officers of the Society, certificates of Life Membership were presented to, and graciously received by President and Mrs. Harding. A reproduction of that given the President was printed on the cover of the May, 1922, RECORD.

President Harding's Message to the Annual Meeting May 10, 1923

The story of the last Annual Meeting was recently published in the July, 1923, RECORD, and in it the message of President Harding, which we reproduce above. Announcement of an engagement that would bring President Harding to New York City on May 10th had led to the hope that he might be present at the Annual Meeting, and so the invitation was extended which he so graciously acknowledged.

The message of good will and his striking testimony to the value of the Bible were recognized as worthy of wide publication by the daily press and appeared in many papers throughout our country.

President Coolidge

For the sturdy New Englander, called sud-

denly to great responsibility, we entertain the highest hopes and extend our best wishes. His noble predecessor, by his gracious and unifying influence, has left President Coolidge the good will of the nation, and by leaving a Cabinet selected on the basis announced above, has assured him an auspicious introduction to his high office and duties.

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Who Has the Oldest Life Membership Certificate?

THE original constitution of the American Bible Society provided for two classes of membership, which have continued throughout the one hundred and seven years of its history, namely, Life Directors and Life Members. It is the custom to issue an engraved certificate to persons entering these classes of membership, and, so far as we know, this practice has been observed since the Society was founded in 1816.

In the first annual report of the Society issued during the middle of 1817, there are listed 27 persons who, by a gift of \$150 or more, had constituted themselves Life Directors of the Society, and a list of 144 persons, who, by a contribution of \$30 (\$50 is now required), had constituted themselves Life Members of the Society.

It would be of great interest to the officers of the Society to know if any of the original certificates of membership are still in existence, and we would be grateful to our friends for any information they might give us leading

to the securing of one of these original certificates of membership.

If it is not possible to locate one of the certificates issued in the first year of the Society's life, the officers will be interested in discovering who has in their possession the oldest certificate. Information showing the date of certificates and the persons to whom they were issued which may be in the possession of any of the readers of the RECORD, will be very gratefully received and should be forwarded to the Rev. L. B. Chamberlain, Recording Secretary, Bible House, Astor Place, New York City, New York.

A careful study of the Society's reports indicate that approximately 3,407 persons have become Life Directors of the Society during the past one hundred and seven years, and in the same period 66,750 persons have been enrolled as Life Members.

The co-operation of our friends in locating the oldest certificate will be greatly appreciated.

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Cuba Pictures by Pen and Camera

A Letter from Vincent A. Tuzzio, of Bayate, Oriente, Cuba

With the help of one's imagination the accompanying pictures will reveal more than the casual eye would see. The writer is, as his letter shows, a volunteer in Christian work, himself being employed in one of the sugar mills of Cuba. Along with the need revealed is the cheer that comes from the fact that such voluntary workers are to be found in Cuba.



YOU can have no idea what the need for the Word is here. I am enclosing a picture of our Sunday school at Marcane. Mrs. Tuzzio is in the background. The building is owned by the Company. I work for my living. Realize: in as many families as are represented in the picture, only ONE Bible we know to exist! The hymn books held by the

children were supplied by the American Tract Society. This is a beautiful field to work. It is one month we have been here, and you should be delighted to hear all the day long singing in every house where children are, "Trabajad, trabajad" ("To the Work"). Much has been done in this island to spread the Word. Credit is due to colporteurs and missionaries. But much remains to be done in the large sugar mills, American owned, and of a new creation (lately built).

If you happen to have some Spanish literature or old wall picture roll, there is a good way to use it here in Cuba. There is great need in every field of labor. Of course, you only specialize in Bibles, but even of such is a great need here. Whenever we can, we will be glad to place a Bible. Once in New York Bibles were placed in hotels, shops, etc. It was a good step. May God help you to do the same here.

• • •

Russia and the Ol' Clo' Man

By Rev. S. H. Kirkbride, D.D., Secretary, Northwestern Agency

A FAMILIAR figure on the streets of London and the great cities of the Continent of Europe, and in the pages of literature in a by-gone day, was the "Old Clothes Man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' clo'! Ol' clo' to sell!"

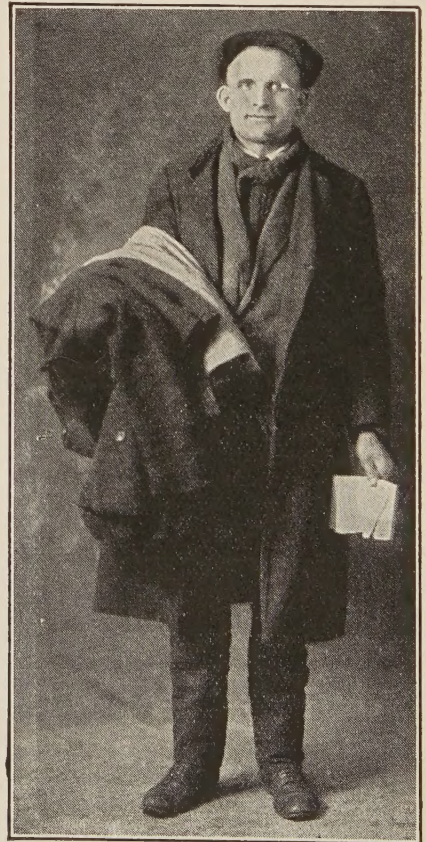
But I have found a new type of "old clothes man." A few weeks ago, a letter came from Charles Hanson, of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast-off clothing. Because so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia." These garments he is renovating and getting ready to send to starved and naked people in Russia.

His letter asked if the American Bible Society would not make grants of the Holy Scriptures in the Russian language, to enable him to put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people be warmed by the clothes given, but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give. Often the missionaries do not have time to talk to every one of the needy about Jesus, then these Bibles and Testaments will do the work instead."

Of course we could not resist such an appeal as that, set aside \$500 for this purpose, and immediately sent him an initial grant of 800 pieces of Russian Scriptures.

Several facts have just come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine-stricken land, that in spite

of their poverty and lack of even the bare necessities of life, as high as \$100 has been paid for a single Bible. Even more astonishing than this is the story, learned from another source, of the means adopted to put each Bible to the utmost possible use. When a Bible is secured in a region that is destitute of the Scriptures, it is taken to pieces and a Gospel or a small portion is given to one congregation,



THE OL' CLO' MAN—MR. HANSON

another Gospel or part is sent to another body of believers, and thus the Book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "Living Bread." One instinctively thinks of Christ's taking the loaves of the lad, breaking them, and with the pieces feeding a multitude.

I was in a General Conference on Russia some time ago, and a part of each day was given over to testimonies by Russian Christians. Without a single exception in the many experiences I heard, every man attributed

his conversion to a Bible or Testament that had been put into his hands by a Bible colporteur.

These supplies are made ready and sent to Russia in charge of missionaries, who personally give them away or supervise their distribution. Mr. Hanson and his collaborators have already sent many bales of clothing, each garment containing a piece of the Scriptures. We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "old clothes man."

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The Noblest Monument of English Prose

By Prof J. L. Lowes

This is the concluding instalment of Prof. Lowes' lecture delivered in Sanders Theatre, Harvard, and published in the Harvard Alumni Bulletin.

THE language of elevated thought or feeling is always rhythmic. Strong feeling of whatever sort, that is, imposes upon speech a rhythmic beat. Even you and I, whose ordinary daily talk maintains its slow or hurried, nervous or phlegmatic, staccato or legato, but always pedestrian gait—even you and I, under stress of compelling emotion, find our speech taking on not only deeper color, but a more or less measured and inevitable beat. That rhythm is not the rhythm of verse; it is infinitely more varied, less susceptible of formulation, ebbing and flowing—sometimes even surging, pulsing, throbbing—with the systole and diastole of the emotion, controlled or unrestrained, which gives it birth. And it is that heightening of rhythmic quality, whenever thought is deeply tinged with feeling, that characterizes elevated, as over against purely expository, prose.

Now the Biblical literature, to an almost unrivalled degree, is profoundly tinged with feeling. Racial bent, no less than the drama of their history, led the writers of the Bible to a strongly felt rather than closely reasoned envisagement of life. Caught as their little country was between the upper and nether millstones of the great empires to the north and to the south, mere puppets as they were between the fell incensed points of mighty opposites, the Jewish race faced a terrible enigma; and the great literature of the Exile is little else than a passionate attempt to solve what seemed to be an inexplicable riddle—the mysterious ways of God with men. The Old Testament writings, in the form in which we have them now, date in large measure from that period of stress, and the tragic problem of

continued national existence merged—once more in the minds of prophets and poets and chroniclers alike—with the no less tragic spiritual problem of God's enigmatic dealings with his chosen race. No people, perhaps, so deeply felt the burden of the mystery, the heavy and the weary weight of all this unintelligible world, as did the Jews; and no literature, I think, is so pervaded with profound and passionate emotion as the writings of the Old and New Testaments.

Nor is that all. There is again a strange and significant parallel. For the century during which the English translation slowly grew, was also a period of great spiritual stress. Tyndale's heroic life ended in martyrdom; John Rogers died at the stake; none of the earlier translators counted their lives dear unto themselves. Translation and original alike came through the furnace; and those who first wrote and those who last rendered were inspired by an intensity of feeling which found inevitable expression among other ways, in the very cadences of their speech. For the prose of the King James version is not rhythmic without cause. We are dealing, as in the matter of the diction, with a development, and the very mould in which the familiar words are cast—the actual rhythms of the majestic English prose we have been listening to this afternoon—are what they are through influences active for centuries before the Jacobean translators were born.

One of those influences lay in the very nature of Hebrew poetry itself, the formative principle of which, as everybody knows, was what has been called "the rhythm of meaning"—a parallelism of thought as well as of form,

which was susceptible of infinite variety. "The rapid stroke as of alternate wings," says Stanley, in a well-known passage, "the heaving and sinking as of the troubled heart," which have been beautifully described as the essence of the parallel structure of Hebrew verse, are exactly suited for the endless play of human feeling, and for the understanding of every age and nation." And again, as in the case of the diction, we have to observe a peculiar circumstance. Poetic rhythms, as a rule, are incorrigibly untranslatable; the luckless fate of innumerable "translations in the metres of the original" bears eloquent witness to that mournful truth. But here was a rhythm dependent upon an inner impulse rather than upon external rule—ebbing and flowing, rising and falling with the fluctuations of thought or mood, and carrying, through its powerful beat, the impelling emotion into the reader's mind, to stir in turn the springs of rhythm there. The sixteenth and seventeenth century translators of the Bible were happily untroubled by pedantic theories of the technique of Hebrew verse; what they felt was this deep inner rhythm—this alternating surge of thought or feeling; and untrammelled by any attempt to reproduce with technical exactness its outward form, they responded to its inner spirit in a prose whose rhythms, so moulded, have a flexibility, a stateliness, a grand freedom, which even the original does not always share. Sometimes it is a majestic march of rhythms like that of an army with banners:

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Or again, it is precisely that heaving and sinking as of the troubled heart of which Dean Stanley speaks:

Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me, and why the breast that I should suck? For now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.

Now it is in the exquisite swell of a rhythm to its climax:

For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Again it is the measured beat of passion in restraint, as in that passage which Professor Saintsbury once singled out as the best example known to him as "absolutely perfect English prose"—a passage which I have already read in part for the matchless beauty of its diction:

Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.

Through every one of those passages runs the balanced structure of the Hebrew verse; but it has translated itself into a marvellously rich and varied rhythmic prose, which through three centuries—a^{as}! that one should have to add, less potently today—has attuned to its harmonies the English ear, and influenced the noblest English style.

I may not speak at length as I wish I might, of the co-operant influence of the majestic rhythms of Jerome's Latin in the Vulgate. As in the case of the diction, so here again there has been an extraordinary interweaving of disparate strands, and the very order of the English words in some of those passages in the King James version which are most stately in their going, is what it is because of the stamp impressed upon the Vulgate by the powerful personality of St. Jerome. It would not be impossible to point out sentences in the King James version in which converge, in the present order of the English words, the turns of expression, under strong emotion, of four men living centuries apart—of some nameless writer of the Exile, and of St. Jerome, John Tyndale, and Miles Coverdale. And you and I echo their dead voices as we read. For not only is the message of the Bible the most profoundly human that was ever penned, but its very form, in the soberest, least sentimental sense, is compact of "the mighty hopes"—and fears—"that make us men."

I may only mention the way in which, from version to version through the century in which the King James version grew, its prose acquired a deepeningly rhythmic quality. "They shall hunger no more, neither thirst any more." Compare the cadence of that sentence with the rendering of Wycliff: "They schulen no more hungur, nether thirst." The change in the order, and the addition of the two words "any more"—"They shall hunger no more, neither

thirst any more"—have touched Wycliff's words with new and imperishable beauty. "Death, where is thy sting? Grave, where is thy victory?" That was the rendering, up to the King James version, of Paul's superb climax. The heightening of rhythmic quality and the enriching of verbal color wrought through the prefixing, by the Jacobean translators, of the two "O"s, is well nigh unbelievable: "O death, where is thy sting? O grave, where is thy victory?" The Bishop's Bible had this: "He is such a man as hath good experience of sorrows and infirmities." The Geneva version changed it to "a man of sorrows and hath experience of infirmities." It was the King James translators who took the final step to the grave beauty of the perfect wording that we know: "a man of sorrows and acquainted with grief." More than to any one else it was to John Tyndale that the noblest qualities of the Biblical prose are due. Yet here is even Tyndale's rendering of the opening verses of Genesis: "In the begynnynge God created heaven and erth. The erth was voyde and emptie, and darcknesse was upon the depe, and the spirite of god moved upon the water." That is substantially the version that we know. Yet it lacks the rhythmic grandeur, unobtrusive but pervasive, which the Jacobean rendering

has: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." "Come unto me, all ye who labor and are heavy laden, and I will give you rest," owes as much to its matchless loveliness of form as it does to the spiritual beauty of its content. If one doubt that, one need only listen to its earliest English rendering: "Alle ye that traveilen, and ben chargid, come to me, and I schal fulfille you."

One could go on forever; that is enough, I think, to show that the mould in which the well-known phraseology is cast was no happy accident, but the outcome of movements and tendencies rooted deep in racial and personal experience. And in the response of the last three centuries to that great utterance, which has become, with Milton, the "organ-voice of England," deep has answered to deep again.

The King James version of the Bible is "the noblest monument of English prose," but it is more. Crescent though its influence, alas! no longer is, it has been, and one may hope will be again, a moulding force the worth of which exceeds all computation in the development of our literature and of our speech.

. . .

The Arizona Cowboy Up to date

By Rev. A. Wesley Mell, Secretary, Pacific Agency

Those who know the story of the Arizona Cowboy will enjoy this latest chapter showing how he is "carrying on." For those who have not read the story either in the Record or in the leaflet "Three Modern Instances," we reprint the first chapter.

All will rejoice in this evidence that the conversion or revolution wrought by the unaided Word of God is not ephemeral, but is abiding.

The Latest Chapter

IT has been some ten years since a cowboy first stepped in our office, peremptorily calling for the Gospel of Mark. Since then we have seen him a few times as he has come to the office, always calling for more "Marks."

During the war, however, we missed him. Several months ago he returned to the office. I scarcely knew him; he was dressed in a fine business suit, looking like a prosperous business man. I failed to recognize the "cowboy" until he called out in the same demandatory voice, "Give me some more of those St. Marks." How glad I was to see him and to find out that during the war he had served his government, looking after prisoners in America.

He is now a clerk in one of the largest waterfront lodging houses in San Francisco.

He was purchasing Gospels of St. Mark for the hotel, and told how he used the little Gospels to give to the lodgers with a word of testimony of what the gospel had done for him.

Several days later I went to the hotel and obtained a later picture of him, and rejoiced greatly to find him faithful and filled, as ever, with his enthusiasm and energy, witnessing for Christ.

The First Chapter

I was seated at my desk in the depository one evening after six o'clock; the lights were all out save the one over my desk. Out of the darkness in the hall there strode a six-foot cowboy, one eye gone (I have since learned, shot out), hat on the back of his head, and one hand in his hip pocket. Hay-



MR. FORD, THE FORMER COWBOY, HANDING OUT GOSPELS

ing swung the door open, with a stride he marched up to the table at the side of my desk and in a holdup manner threw out his right hand as though leveling a gun, and said in a quick, sharp, demanding voice, "I want"—Well! what did he want? Holdups have been rather frequent in the West this winter; the lone bandit is a common type. But the cowboy continued—"I want the Book of Mark."

I was relieved, for that was one treasure which we were glad to surrender. Bringing his fist down on the table the cowboy explained: "This is the book that brought me to God. Fours years ago this 10th day of April, in one of the lowest lodging houses of this city, it found me."

"Yes!" I said, as I got up to wait upon him; "that must be an interesting story."

"It is," he replied. "I'll tell you."

In for a Blow-Out

"For thirty years I was a cowboy in Arizona. I came to San Francisco four years ago for a blow-out. After a night of revelry I awoke in one of the lowest lodging houses of this city, and saw on the table in my room a little Gospel of Mark. It troubled me, but I did not pick it up. The next night, after another night of revelry, I again saw that book lying on the table. It worried me; I wondered how it got into that place, but I still left it alone. The next day, after still another night of carousal, I saw the book, and this time I was seized with great conviction. I

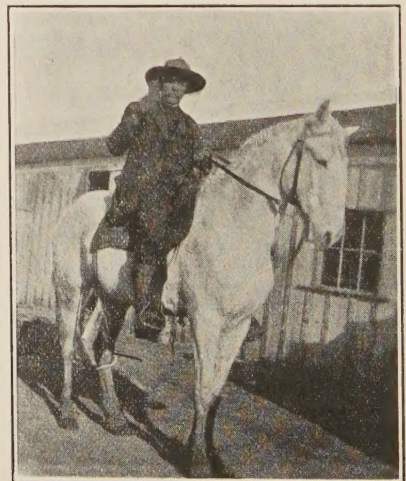
picked up the Gospel, went over to the Union Square Park, in front of the St. Francis Hotel, and there on one of the park benches I began to read.

The Gospel of Mark

"I had never before read the book, but at random turned to the eleventh chapter, and there read of Jesus driving the thieves out of the temple. That very day I was going to commit a crime which, if discovered, would have sent me to San

Quentin Penitentiary. 'There,' I said, 'that is what is what I am—a gambler and a thief. Christ, who could drive out those thieves, is a game man all right; he is my man!' And there on that park bench four years ago this 10th day of April, I gave my heart to Christ.

"After my conversion God talked to me as I am talking to you. He said to me, 'Get up and go to work!' and I said, 'Yes, Lord, but where can I find work?' Again he spoke, 'Go to the post office.' I got up and went to the post office, and there I found a letter for



THE ARIZONA COWBOY AND HIS GOSPEL

me, offering me a government position. I went to work and am there today.

“The Book Brought Me to God”

“The Book, and the Book alone, brought me to God, but the devil hasn’t left me alone. Forty times a day he tempts me, but I tell him, ‘Get thee behind me, Satan, there’s nothing doing here; cut it out!’ He then leaves me alone.”

Buying a pocketful of the Gospel of Mark

. . .

for distribution at the Gypsy Smith meetings, the cowboy bought for himself the Gospel in cloth, in leather, and in turkey morocco.

The story was told with such a spirit of sincerity and earnestness that it carried evidences of genuineness. Later I went to see him and obtained his picture on the big white horse which he rides in his work for the government. He is holding in his right hand the Gospel of Mark—the little book that brought him to God.

A Notable Statement by an Army Officer

EARLIER in the year a luncheon was given in New York City to Colonel Stone, of the staff of General Allen at Coblenz and an American member of the Inter-Allied Rhineland High Commission. For nearly an hour he spoke to the company concerning the disturbed and disturbing conditions in Europe. From his closing remarks we reproduce a few that will be of especial interest to our readers.

“The only way to bring about a right condition of things is to follow the specifications of Lincoln in the latter part of his second inaugural address, which is practically a reaffirmation of the golden rule and is founded on the Bible. * * *

“I am not a church member, though perhaps I ought to have been. But, in the incessant thought that I have had to give to these matters of administration at Coblenz and our relations to the other nations in the general region, I have been forced to seek guidance. I cannot

claim to have been familiar with the Bible, though, of course, I have known it and about it for years; but under these circumstances I have read and reread it, in order that I might know what policies ought to be pursued to meet the daily and the general situation. I found that all the history of man and the complications between persons and nations is gone over therein, and that the principles which are there revealed are the only safe principles on which to adjust the present situation. * * *

“I want to say to you, as I have said to great leaders and great financiers in chambers of commerce and elsewhere—though it might seem strange for me to feel at liberty to speak thus to such groups—that they could never settle these questions by their theories, but must come back to their mothers’ knees and to the Bible, before these problems can be solved. Everything that is needed is there in that book,—and it is nowhere else.”

. . .

Good Cheer from Japan

By Rev. Karl E. Aurell, Acting Secretary, Agency Japan

THE increase of circulation for the first three months of this year over that of the same three months of last year stands out concisely as follows:

Cash sales	54%	Increase
Sales to correspondents	124%	Increase
Sales by commission sellers and colporteurs	600%	Increase

Our total circulation for the first six months of 1922 was about 76,000 copies. It took us only three months this year to circulate 72,000 copies which is only 4,000 copies less than for the first six months of 1922.

A Remarkable Turning

In addition to a general drifting into evil ways and selfish living, labor problems, new thought, and many other puzzling questions have arisen to an alarming extent. Facing this situation, the largest proportion of this people, having no firm moral foundation to stand on, realizes they are up against precarious times. Hence a remarkable turning to moral and religious literature, which has brought about a wonderful opportunity for broadcasting Christian Scriptures.

In looking over records of our daily house-

to-house work in Tokyo for January-March of this year, we find that, on an average, about 88 books have gone into 100 houses.

Every Monday afternoon, after having spent the forenoon in Bible reading, prayer, and rehearsal of experiences of the previous week at the Bible House, our earnest band of workers has gone to the famous Asakusa Park for open-air work. Thousands and thousands of people who aimlessly loaf in that park have thus been reached, and between four and five hundred Gospel portions, by sales, have been distributed every such afternoon. I have rather wished that, instead of going to the park, they would carry on house-to-house work. But they have taken such great pleasure in testifying for Christ, and telling of the power of the Word of God over their own lives to these countless wandering and troubled men and women in that park, and have derived so much blessing and inspiration from it themselves, that I concluded to let them continue.

A Beautiful Illustration

In the beginning of this year, in a Monday morning prayer meeting at the Bible House, one of our colporteurs in his testimony referred to a beautiful incident in his experience. He said:

"The other day I received a letter from one of my daughters, in which she said, 'Father, these cold days I have specially thought of you over in Tokyo going about from house to house with Bibles. I have been wishing I could send you something useful. One day it occur-

red to me I might make a shirt for you, and I did make one. I am going to send it by parcel mail as soon as I finish this letter. Now, father, I am a poor sewer, and as I do not know your size, it may not fit you very well. But please wear it anyway, as I have made it for you. The thought even of your having some comfort from a little thing I have done for you, makes me very happy.'

"You may imagine how that letter affected me. I assure you that she could not be any happier than I whom that letter concerned. How pleased I was to receive her gift of love though in itself inexpensive and simple! That shirt is precious to me, for it constantly reminds me of my beloved child, who not only thinks of me, but tries to do things for me.

"It seems to me this incident illustrates our relationship to God our Heavenly Father. If we really love him, we not only think of him, but do things for him. Now he does not limit our service to great and striking things. Thank God, the little efforts, even the giving of a cup of water in the name of Jesus, are acceptable to him. The plodding we do day in and day out in taking the printed sacred pages to people in their homes may not seem remarkable and worthy of any particular notice. But, if we do this for the love we have to God, and to souls, we may rest assured that God looks upon us with pleasure. To be conscious of that gives satisfaction and joy in the soul, which inspires to continued and tireless work for Him."

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Notes and Comments

A DESIRE to visit the Holy Land is very common among Christians. An unusual opportunity is announced by Archbishop Panteleimon representing the Patriarch of Jerusalem and the Holy Land. On October 10, 1923, a ship, having accommodation for 1,500 passengers and chartered for the purpose, sails on a fifty-day cruise from New York, primarily for Jaffa, the port for Jerusalem. There will be stops at such places as the Azores, Naples, Beirut, and Pyraeus. The plan is endorsed by Dr. Charles Macfarland, of the Federal Churches of Christ in America, and Bishop Thomas F. Gailor, of the Protestant Episcopal Church. Further information may be obtained at 350 West 87th Street, New York City.

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FROM *El Mundo Cristiano*, of Mexico City, we learn that the circulation of the Bible was

doubled in El Paso, Texas, during 1922, as the result of a religious discussion between Catholics and Protestants, which produced more extensive reading of the Bible in testing the arguments presented by both sides.

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THIS is the way our Annuity Plan has worked to the satisfaction of one annuitant, as revealed by her letter:

Accept thanks for your check for \$18.75, received today. You kindly say it gives you pleasure to send it, and I respond by saying, it gave me pleasure to receive it. There were some things I wanted to do—pay my pew rent, etc. I had hesitated to deplete my bank balance, as it had fallen low and knowing your check would come. So it just fitted in nicely.

By the way, no investment I have ever made has resulted in more complete satisfaction all the way around. I hope your valuable writings will continue to interest and call into the good work many, many more, who will prove like results.

UNDER "Returns from Books Donated," the Treasurer's department reports \$2.50 under somewhat unusual circumstances. They are best explained by the letter which brought the money:

In 1917, when I was appointed principal of a public school in New York City, on application to your Society I was sent a very fine Bible for use in the school. On leaving the school, when I retired, I brought the Bible with me, as I learned that the Board of Education objected to Bibles used in public schools that were not furnished by the Board. In destroying some old letters lately, I came across a memorandum of the value of the Bible, and I feel that I ought to pay for the Bible that was given me.

IN an issue of *System* containing an appreciative account by Samuel Crowther of John H. Patterson, founder of the National Cash Register Company, we note with interest a picture of Mr. Patterson's Bible open to the title page. The Bible went with Mr. Patterson wherever he went, and he read from it every night before going to bed. On the title page is this message addressed to his son:

Frederick—I have read a verse or more in the Bible for long, say ten years or more, and have been greatly encouraged by them. When you feel blue pick up the Bible. It was a great comfort to her and me and will be to you.—FATHER.

WHO would not be happy on receiving such a letter as this, copied as written?
American Bible Society,

times have been tight and money scarce so I have not sent anything for some months past. I would like the Blind to see or to read the Bible so I am Enclosing to your Society \$30 hoping it will help some one to read the holy scriptures, with hopes and best wishes,

'PROF. WILLIAM LYON PHELPS, in the August issue of *Scribners*, in his delightful department "As I Like It" in a paragraph on the reading of the entire Bible through in a few days, publishes a letter he received from a minister, the Rev. M. L. G. Proper, who reports reading the New Testament through in one day. He began at 12:01 a. m. March 16, 1923, and at 8:25 p. m. had read the entire English Revised New Testament. Mr. Proper himself states "the reading was a rapid, non-meditative one; but occasionally a verse, a paragraph, or group of chapters would stand out as especially important." He would like to know of any others who have read the Bible thus rapidly.

REQUESTS for suggestions on Bible study or reading have frequently come to us. Of methods there are many. The American Home Bible Institute, with headquarters at 837 Alli-

son Street, Washington, D. C., sends us an announcement, which we pass on. The institute is incorporated for the purpose of encouraging a systematic reading and study of the Bible, with a view to better fitness for Christian service.

For three summers past the American Home Bible Institute has issued home, or vacation, reading courses consisting of repeated readings of a selected book of the Bible, each time from a different viewpoint, during about two months, and the taking of a test that the reader may ascertain what has been gained by the readings. First presented at the annual banquet of the Religious Work Department of the Washington Y. W. C. A., in June, 1920, the plan has gradually extended itself throughout the country. Suggestion sheets (no expositions) and test questions have been issued for Genesis, Ecclesiastes, Amos, the Gospel by John, Ephesians, and Philipians. The 1923 courses consist of a portion of the Psalms and of Paul's letter to the Colossians.

IN the April, 1922, *RECORD*, the story of blind Kenneth Bullard was given under the title of "Fine Perseverance and Initiative," and his picture was printed showing him reading the embossed Bible by touching his lip to the letters, after the sense of touch had been taken from his fingers by disease. A letter from his father has been received, which will be read with interest:

I write to tell you that God took Kenneth home the 17th day of June, where he can see and hear and have a healthy body. We do thank you so much for your help, for I do not know what he would have done all these years without your reading matter. He always enjoyed it so much. He had his mind to the last, and told us he was going to be with Jesus and God. "What doth it profit a man to gain the whole world and lose his soul." The minister used this passage for the text for his funeral.

"WHEN the Fifth Avenue building was sacked, the only thing that was saved was an old Bible, which is kept in the present building. One of the little orphan children detached herself from the ranks of the little ones, after they had passed from the burning building, and returned into the flames in order to save the old Bible from which she had heard the lesson read for three years. While she did so, the crowd of rioters who had set fire to the building watched in awe."

Thus runs a paragraph taken from the *Bronx News*, New York City, in an article on the Colored Orphan Asylum now situated in the Bronx, established originally in 1836 by two Quaker girls in protest against the custom of sending young colored children to the poor house, where they could not get the proper training. According to the article, the institution was twice burned down by incendiaries, once in 1842 and later in 1863, when it was

situated on a tract of land on Fifth Avenue between 43d and 44th Streets, which had been presented to it by the city twenty years before, the site at that time being waste land. Such incendiary attacks on institutions fortunately seem less common. May we not hope that it is because of the wider influence of Scriptural ideals, and a fuller realization of the brotherhood of races?

MRS. CHARLOTTE B. GOODE, an ardent and long-time friend of the Bible Society, has recently died in her ninety-fourth year, according to advices reaching us from the Piqua Female Bible Society of Ohio. She was the daughter of the third president of that Society, who occupied that office for forty-one years. Our Society is constantly learning of, and encouraged by, such instances of loyal and long co-operation.

"THE Bible was an inevitable leader." Thus runs a sentence from the *National Headquarters of the Better Homes in America* in an announcement about an effort to have an ideal library of 200 books named by those competent and willing to suggest one. Diversity, difficulty, and disagreement were encountered in the endeavor. But to us the significant and happy fact, was that "the Bible was the inevitable leader."

There are also from time to time interesting publicity articles, especially one on the 5th of June concerning the Mission Evangelica, of Mr. George Langren, which has been twenty-six years spreading the gospel throughout Argentina, first on horseback, later on sulky, then by three-horse wagon, and finally by means of a motor caravan. The La Plata Agency has supplied him with Bibles.

The Society has received recent copies of the *Buenos Aires Herald* in which there is carried free a daily advertisement of the work of the Society giving its location, and it reads as follows:

AMERICAN BIBLE SOCIETY

Parana 481, Buenos Aires

This Institution desires to place the Bible in every home, throughout the world. Published in 770 languages and dialects. Last year 4,861,181 volumes were sold, under cost price, by this institution alone. Mail orders attended to. We can mail you a copy of the Bible in any of above languages.

Your Cooperation is Earnestly Solicited

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, SEPTEMBER, 1923

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of three classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.

Handsome engraved certificates are presented to Life Directors and Life Members.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official or semi-official relations.

Full information about the privileges of Membership will be sent on application.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

RECEIPTS IN JUNE, 1923

LEGACIES

Henderson, Jean Hyslop, late of Jersey City, N. J.	\$5,000 00
Munns, George C., late of Oxford, Ohio	\$1,055 00
Nesta, A., late of Brook- lyn, N. Y.	50 00
Withrow, S. R., late of Washington, Pa.	2,217 59
	<u>\$8,322 59</u>

GIFTS SUBJECT TO LIFE
INTEREST

Amount received during the month	<u>\$34,411 12</u>
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AUXILIARY SOCIETIES

	Rec'd on	Rec'd on
	Donation	Account
Alabama, Ala.	\$98 95	
Buffalo City & Erie Co., N. Y.	1 147 36	
Camden Co., N. J.	\$ 20 00	
Charleston, So. Car	54 00	
Chicago, Ill.	64 64	
Columbia Co., N. Y.	47 79	
Gasconade Co., Mo.	100 00	
Geneva, N. Y.	50 19	
Livingston Co., N. Y.	18 05	
Maryland	202 71	
Massachusetts	1500 00	
Nashville, Tenn.	18 36	
New Bedford, Mass.	72 81	
New York	289 77	
Ottawa, Welsh, Minn.	64 00	
Racine, Welsh, Wis.	185 00	
Rock Creek, Tenn.	34 68	2 32
St. Louis, Mo.	406 96	

On Donation Acc't	\$3,859 08
	<u>518 51</u>
	<u>\$4377 59</u>

HOME AGENCIES

Atlantic	\$ 3,762 14
Central	1,538 07
Colored People of U. S. A.	2,004 99
Eastern	4,014 71
Northwestern	4,484 47
Pacific	2,260 80
South Atlantic	1,636 51
Southwestern	1,807 14
Western	1,195 39
	<u>\$22,713 22</u>

FOREIGN AGENCY

Philippines	<u>\$68 45</u>
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From Home Agencies and Included
in Home Agencies' Receipts

Donations from Auxiliary Societies:	
Philadelphia Female, Pa.	\$100 00
Pennsylvania	535 61
Gettysburg, Womens', Pa.	150 00
Gifts from Churches and Organizations	744 03
Gifts from Individuals and Other Sources	370 38

RETURNS FROM SCRIPTURES
DONATED

Eugenie C. Levie	\$ 2 50
Miss Mallice Tennant	2 00
Presbyterian Board of Publication and Sabbath School Work	21 67
	<u>\$26 17</u>

RECAPITULATION

Legacies	\$ 8,322 59
Gifts Subject to Life Interest	34,411 12

Auxiliary Societies on Book Account	\$3,859 08
Auxiliary Societies on Donation Account	518 51
Home Agncies	22,713 22
Foreign Agencies	68 45
Returns from Scriptures Donated	26 17
	<u>\$69,919 14</u>

MISCELLANEOUS

Alden Memorial Fund	\$ 12 93
Annuity Account Invested	325 00
Available Investments	100 00
Bible House Rentals	8,612 39
Bible Society Record	3 00
City Agency Mfg.	3,013 29
Diffusion of Information	9 39
Gifts for Distribution to the Blind—Individuals	30 30
Gifts from Churches	20,256 97
Gifts from Individuals	7,349 45
Interest on Available Funds	35 54
Investments Subject to Life Interest	13,734 49
Irrving Bank - Columbia Trust Co.	1,250 00
J. Burr Legacy Income	537 50
Margaret O Sage Legacy	549,242 18
Ogg Legacy	186 16
Scriptures to the Blind	140 66
The Trade	199 85
Transmission Abroad	100 00
Trust Funds, Income	24,592 02
	<u>\$630,451 12</u>

Total Cash Receipts	<u>\$700,370 26</u>
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JOURNAL ENTRIES

Liberty Bonds, etc., re- ceived during the month, par value as Gifts Subject to Life Interest	<u>\$2,500 00</u>
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CASH STATEMENT FOR JUNE, 1923

RECEIPTS

Auxiliaries	\$ 3,859 08
The Trade	919 85
City Agency Man'g	3,013 29
Bible House Rentals	8,612 39
Gifts from Auxiliaries	518 51
Legacies	8 322 59
Gifts from Churches	20,256 97
Gifts from Individuals	7,349 45
Returns from Scriptures Donated	26 17
Bible Society Record	3 00
Home Agencies	22,713 22
Foreign Agencies	68 45
Trust Funds (income)	24,592 02
Interest on Available Funds	35 54
Investments Subject to Life Interest	13,734 49
Margaret O. Sage Legacy	549,242 18
Burr Legacy	537 50
Alden Memorial Fund	12 93
Gifts for Distribution to the Blind	30 30
Ogg Legacy	186 16
Scriptures to the Blind	140 66
Available Investments	100 00
Annuity Account	34,411 12
Annuity Account Invested	325 00
Diffusion of Information	9 39
Irrving Bank-Columbia Trust Co.	1,250 00
Transmission Abroad	100 00
	<u>700,370 26</u>

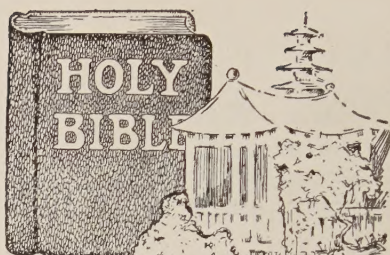
Cash Balance from May, 1923	13,662 74
	<u>\$714,033 00</u>

DISBURSEMENTS

City Agency, Man'g.	\$ 28,215 85
General—Salaries and Expenses	4,221 31
Treasurer's Office—Salaries and Expenses	1,284 85
Bible House Expenses—Taxes, Repairs, Fuel, Insuranc, etc.	7,570 91
Exchange Paid	18,035 85
Remittances to Home Agencies	10,535 70
Remittances to Foreign Agencies	2 724 06
Bible Society Record	187 96
Pensions	208 33
Income Payable to Beneficiaries	3,848 19
Diffusion of Information	3,431 65
Appeals	928 89
Legacy Expenses	268 00
Library	40 43
Translation and Revision	390 00
Margaret O. Sage, Legacy	648 81
Bills Payable	325,000 00
British and Foreign Bible Society	3,039 22
Church Budget Costs	1,442 77
U. S. Trust Co.	70,900 00
Irrving Bank-Columbia Trust Co.	53,727 46
Gifts from Churches	55 00
	<u>536,704 74</u>

Cash Balance to July, 1923	177,328 26
	<u>\$714,033 00</u>

Japan and the Bible



Japan is leading the Orient. Literacy among Japanese men is 90 per cent; among Japanese women 70 per cent. No non-Christian land compares with Japan for the proportion of its people that can read. Western literature is carefully studied.

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